

the legendary Bruce Lee his kicking techniques, and Bruce Lee taught him how to punch. Master Rhee then taught Muhammad Ali what Ali later called his powerful "Accu-punch." Ali used it in 1976 to knock out Bruce Denn in Munich and also in the Joe Frazier heavyweight title bout.

First martial artist to be named Man of the Century: And now, Master Rhee is the first and only native Korean to be named as one of America's top 200 immigrants of all time. Mr. Speaker, the National Immigrant Forum made a wise choice. He is a man of character and the prototype role model for the new century. I can think of few others so worthy of such a designation.

PERSONAL EXPLANATION

HON. WILLIAM L. JENKINS

OF TENNESSEE

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 11, 2000

Mr. JENKINS. Mr. Speaker, on Monday, April 10, 2000 if I had been present, I would have voted "nay" on the Spratt Motion to Instruct Conferees on H. Con. Res. 290 instead of "yea" as indicated in my explanation.

A MEMORIAL TRIBUTE TO MARTHA MANUEL CHACON

HON. JERRY LEWIS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 11, 2000

Mr. LEWIS of California. Mr. Speaker, I would like to bring to your attention the recent passing of Martha Manuel Chacon, an elder and tribal leader of the San Manuel Band of Mission Indians, who helped the tribe maintain its pride and traditions and simultaneously setting it on a course of future self-reliance. Mrs. Chacon passed away on March 28 at the age of 89.

Martha Manuel Chacon was born in a two-room adobe house without floors and was raised on the San Manuel Reservation in Highland, California. She was the granddaughter of Santos Manuel, the Serrano Indian leader who was responsible for holding the tribe together during difficult times in 1866, and for whom the reservation was named.

After attending Highland Elementary School and St. Boniface Catholic School on the Morongo Indian Reservation, Martha Manuel worked in any job she could find as a young adult, commuting weekly to Los Angeles when she couldn't find them locally.

She became a tribal leader and regularly traveled to the state capital in Sacramento as a spokesman for the San Manuel Band. Tribal members give her credit for bringing electricity to the reservation in the last 1950s and running water to tribal homes in the 1960s. Her strong devotion to her Serrano ancestry, culture and heritage helped the San Manuel Band improve its quality of life and set out on the path to self-reliance.

Martha Manuel Chacon is survived by her husband of nearly 60 years, Raoul Chacon,

six children, 18 grandchildren, 31 great-grandchildren and four great great grandchildren.

Mr. Speaker, words do not begin to convey the love and admiration with which Martha Manuel Chacon was held by her family, friends, and supporters. Her life journey stands as a remarkable testament to leadership, courage, strength and honesty and her memory will continue to inspire countless people. It is only appropriate that the House pay tribute to this courageous woman today.

THE NEW HOUSE OF WORSHIP FOR THE JEWISH FELLOWSHIP OF HEMLOCK FARMS

HON. DON SHERWOOD

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 11, 2000

Mr. SHERWOOD. Mr. Speaker, I would like to inform my colleagues of the dedication of a new house of worship for The Jewish Fellowship of Hemlock Farms which will be celebrated with an open house on Sunday, May 28, 2000, from 1 p.m. to 4 p.m.

Hemlock Farms is a private four-season recreational community in the heart of the Pocono Mountains of Pennsylvania. Its 4,500 acres include state forests, lakes, deer, bears, tennis courts, indoor and outdoor swimming pools, a club house with a fitness center and auditorium, a private country club with an 18-hole golf course, 72 miles of paved roads and more than 2,700 homes. About a third of the population are year-round residents. The others who spend their summers or weekends in Hemlock Farms come from the metropolitan areas of New York, New Jersey, Connecticut, and other areas of Pennsylvania. They include a growing number of Jewish residents.

In 1971, a small group of Jewish residents met to form The Jewish Fellowship of Hemlock Farms. Representing the heart of the Jewish community in the Poconos, the Fellowship completed the religious presence of the three major faiths in Hemlock Farms. The Fellowship flourished, and it has taken an active role as a member of the Interfaith Council. For the first 7 years, services were held in members' homes and community buildings.

Rapidly increasing membership made possible the construction of its first permanent home in 1980—designed to seat 120. By 1992, the membership had grown to more than 400. The happy result is a new Jewish house of worship and community center designed to seat more than 500. It is under the full-time leadership of Rabbi David Spritzer. It is significant that an increasing number of Jewish families residing in other areas of the Poconos outside of Hemlock Farms are joining the Fellowship.

The Fellowship conducts religious services on Friday nights, Saturday mornings, and on the traditional religious holidays throughout the year. There are also many celebrations of Jewish life-cycle events such as weddings and Bar and Bat Mitzvahs. The Hebrew School and other activities of the Fellowship enrich Jewish cultural life. Through lectures, discussion groups, media presentations, socials, and auxiliary volunteer groups of men and women

serve the needs of the Fellowship and the extended community. In doing so, the Fellowship enhances the identity of the Jewish people in the midst of diverse populations.

The Pocono Mountains region and Pike County in particular constitute the fastest growing sectors of Pennsylvania today. This includes, of course, the increasing number of Jewish residents. This change could not have happened during the first half of the twentieth century because of the existence of social, economic, and educational discrimination. According to historical reports in *The Jews of Wilkes-Barre* (Levin, Marjorie: Ed.), early nineteenth century Jewish establishment in the area took the form of mercantile service to both the coal industry and commerce along the local waterways. Jews were kept out of utility and banking industries until the 1950's and 1960's.

In 1955, because of the efforts of Pennsylvania Attorney General Herbert Cohen, Pocono Mountain hotels and resorts were compelled to comply with state law with the admissions of guests or have their liquor licenses revoked. Educational institutions, at the same time, publicly stated they would no longer condone discrimination regarding admissions. Since then, people of all ethnic origins have been increasingly welcome in the area.

At the dedication ceremony on May 28, 2000, the two Torah Scrolls, presently in the old building, will be passed to the new building from member to member lining the path connecting them. One Torah Scroll that was presented to the Jewish Fellowship several years ago had been written for and dedicated to an Eastern European community that no longer exists. It wandered with the generation of the Holocaust and survived like the Jewish people.

At the presentation ceremony, the president of the Fellowship declared:

Today we will give a new home to this homeless survivor of the Holocaust. This Torah was to have been part of the collection of Hitler's Museum of an Extinct Race, a dream that happily did not come to fruition. Rather, it should be a reminder of the indestructibility of the Jewish people.

Marjorie Leven and Paul Zbiek in *The Jews of Wilkes-Barre* state:

It is certainly true that many of today's Jewish professionals and business leaders do not need the economic and psychological security of a tightly-knit Jewish society to the same degree as their forebears. It is also true that maintenance of a unified Jewish community is more difficult in today's increasingly mobile and secularized society. Local Jewish institutions, through their programming, try to reinforce Jewish identity and help ensure Jewish continuity.

On an individual and family level, the future for area Jews appears to be positive. On a communal level, Jewish institutions must meet the difficult challenge of assuring their relevancy to Jews while maintaining tradition and competing with general community activities for Jewish attention.

Members of Jewish Fellowship believe that the new building will facilitate the ability to do just that.

Mr. Speaker, I ask my colleagues to join with me in congratulating the Jewish Fellowship of Hemlock Farms, Pennsylvania, and wishing them every happiness in their new home.